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KATSUHIKO KAMIMURA

BHAṬṬA NARASIṂHA'S SARASVATĪKAṆṬHĀBHARAṆA-VYĀKHYĀ (PARICCHEDA III-1)

I HAVE already published the first Pariccheda of the *Sarasvatīkaṇṭhābharaṇa-Vyākhyā* (*Buddhist Studies*, Vol. **5**, Kamoe, Hamamatsu, 1976) and the first part of the second Pariccheda (**2**-1, *Studies in Buddhist Thought*, Osaka, 1976; **2**-2 & 3, *Journal of Indian Buddhist Studies*, Vol. **24**, No. 1, 1975; Vol. **25**, No. 1, 1976). This time I shall edit the third Pariccheda, in which Narasiṃha discusses Bhoja's conception of arthālaṃkāra. Principal Abbreviations—**A.B.**: Anundoram Barooah's ed. of the *S.K.Ā.*; **K.M.**: Ed. of the *S.K.Ā. Vyākhyā* in the Kāvyamālā, No. 94; **M**: Madras Government Oriental MSS. Library Transcript of the *S.K.Ā. Vyākhyā* (R. 2499); **T**: Kerala University MSS. Library Transcript of the *S.K.Ā. Vyākhyā* (T. 291). For other abbreviations and information, see my previous editions of the *S.K.Ā. Vyākhyā*.

TEXT

atha tṛtīyo'dhyāyaḥ.

(**3.**1) evaṃ bāhyālaṃkārān uktvā ye punar āntarāḥ[1] kāvyaśarīrasya kāminīśarīrasyeva kalābhiyogādayas

[1] **M** āntarā-; **T** āntaraḥ.

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tān[1] darśayati—alam iti. vyutpattiḥ[2] prakṛtipratyayādīnām arthaviśeṣajñānam. ādiśabdena vākyārthaviśeṣa[3]padārthasvabhāvatatsāmyavirodhaprabhṛtīnāṃ grahaṇam.[4] tatra prakṛtipratyayārthaviśeṣajñānaṃ hetvalaṃkārādiṣu. vākyārthajñānaṃ vibhāvanādiṣu. svabhāvajñānaṃ jātau. anyat sāmānya[5]virodhādiṣu. evam anyatrāpy ūhanīyam.

(3.4) svebhyaḥ[6]: svebhyo nisargebhyaḥ svasvakāraṇaśaktibhyaḥ naisargikaṃ rūpaṃ jātir ity arthaḥ.

(3.5) nanu vastuno naisargikaṃ rūpaṃ yady arthālaṃkāro jātiḥ, tarhi tat kathaṃ[7] vastuno'nupahita[8]rūpakathanātmano'rthavyaktiguṇān na bhidyate. tatrāha—arthavyakter iti.

(3.6) tadbhedahetavaḥ: tasyā[9] jāter bhedahetavaḥ. (v. 2) viśliṣṭeti:[10] viśliṣṭatvād yāḥ spaṣṭadṛṣṭās[11] tāś ca unnamanavaśena viralatvād valīnāṃ vyaktaṃ gauram[12] antarālaṃ yāsāṃ tāś ca viśliṣṭa[13]spaṣṭadṛṣṭonnata[14]-viralavalivyaktagaurāntarālāḥ, kramavaśavikasatkañ-

[1] T tāṃ.
[2] M vyutpattiṃ.
[3] T -viśeṣaḥ.
[4] M omits *grahaṇam*.
[5] T sāmya-.
[6] M svabhyaḥ.
[7] M taṃ kathanaṃ.
[8] M vastuno'pi hi tad-.
[9] T tasyāj.
[10] M viśliṣṭayati; T viśiṣṭeti.
[11] M viśliṣṭatvād yāḥ dṛṣṭās; T viśliṣṭatvād yāḥ spaṣṭadṛṣṭās.
[12] M ganaram.
[13] M,T viśliṣṭā.
[14] M -dṛṣṭonnati-; T -dṛṣṭānnati-.

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cukaprāntamuktāḥ pūrvaṃ parasparagranthitābhyām samprati kramaṇasya vijṛmbhaṇasya vaśena vikasadbhyāṃ kañcukaprāntābhyāṃ muktāḥ. (v. 3) chaṇapiṭṭheti:[1] kṣaṇa utsavaḥ, tad anena[2] piṣṭena[3] dhūsarastani[4] madhumadatāmrākṣi kuvalayābharaṇe karṇakṛta[5]cūtamañjari putri[6], tvayā maṇḍito grāmaḥ. (v. 4) āpātyāḥ āpatantaḥ.[7] plutakṛtasvaraṃ plutasvaro yathā kṛto bhavati tathā. (v. 5) sahiāhi:[8] navanakhapadāni[9] nirdiśya tvatstane kusumāpacayasamaye[10] kusumbhapuṣpaṃ lagnam iti sakhībhir bhaṇyamānā mugdhavadhūs[11] tatheti taṃ prasphoṭayantī tābhir hāsyata iti. (v. 6) kālayati cālayati. kala calane. (v. 7) līḍhavyasteti:[12] yasmin parvate kuñjeṣu[13] sadyo vibhinnadvipaḥ, tadānīṃ madagandhavāsitasaṭaḥ[14], ata eva tasmin[15] lolupā madhupāḥ yena sāvajñatiryagvalatsṛkkāntāhatibhir

[1] **M** yan na viṃśati.

[2] **T** tadarthena.

[3] **M** niṣṭena.

[4] **M** susarastani; **T** dhūsarastanī.

[5] **M** karṇakṛtaḥ.

[6] **T** putrī.

[7] **M** āpatyāḥ āpatantaḥ; **T** āpātyāḥ āpātantaḥ. Cf. Mallinātha's comm. on *Śiśupālavadha*, V. 15; āpatantīty āpātyāḥ svayam ākramitum āgacchantaḥ . . . .

[8] **M** sahi abhi-.

[9] **T** navanakhāni.

[10] **T** kusumāpacaye.

[11] **T** mugshas.

[12] **M,T** ḍhavyasreti.

[13] **M** kukuja iṣu; **T** kukuñci.

[14] **T** -vīsanī takataḥ. *-saṭaḥ* is the same reading as **A.B.** (**K.M.**: *-vaṭaḥ*).

[15] **T** ata evāsmin.

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dhūtāḥ[1], sa sāvajñatiryagvalatsṛkkāntāhatidhūtalolamadhupaḥ[2], evaṃbhūto hariḥ; yayor līḍhatvād vyastāni[3], ata eva vipāṇḍurāṇy[4] agranakhāni nakhāgrāṇi, tayor agrimayoḥ pūrvayoś caraṇayor yuge[5] mukhaṃ vinyasya, ākarṇadīrṇaṃ dāritaṃ mukhaṃ[6] vinyasya śeta iti. (v. 10) gojāvikaṃ[7] gāvaś[8] cājāś cāvayaś[9] ca. cullī pākasthānam. (v. 12) upanihiteti: dvāropāntanihitasya halasyeṣādaṇḍena[10] sārgaladvāram.[11] praveśanavyagreṇokṣapālena yathā tadīṣayā[12] sārgalaṃ bhavaty agāradvāraṃ[13] tathopāntanihito[14] hala ity arthaḥ. ārāt paricakita[15]puraṃdhrīsāritābhyarṇabhāṇḍaṃ dūrād[16] eva paricakitābhiḥ puraṃdhrībhiḥ pāmarībhir apasāritābhyarṇavartibhāṇḍam.[17] (Prose after v. 12) karmakartṛsādhanayor iti

[1] **M** sāvajratiryacaratsṛkvāntāvitibhiddhṛtāṃ; **T** sāvajñātiyagvalasṛkvāntāhatibhir dhutāḥ.

[2] **M** sa sāvajñatiryavarakvasṛkvāntvāhakridhūrtalolamadhupaḥ; **T** sa sāvajñatiryagvalatsṛkvāntāharidhūtalolamadhupāḥ.

[3] **M** yayor llīḍhato'py astrāṇi; **T** yayollīḍhatvād vayaratrāṇi.

[4] **M** picaṇḍarāṇy.

[5] **M** dhvage; **T** yoge.

[6] **M** dāritaṃ; **T** dāruṇaṃ ritaṃ.

[7] **M** gojāyikaṃ.

[8] **T** goś.

[9] **T** capayaś.

[10] **M** halasyaiṣāṇḍeṇa; **T** halasyaiṣādaṇḍena.

[11] **M** sārgalaṃ dvāram.

[12] **M** diṣāyā.

[13] **T** āgāradvāraṃ.

[14] **T** tatopāntanihito.

[15] **T** āgat paricakīta-.

[16] **T** ārāt.

[17] **T** abhisāritābhyarṇabhāṇḍaṃ.

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karmarūpam āgāraṃ[1] kartṛrūpā[2] ukṣā[3] ca praveśa-kriyāyāḥ sādhane tayoḥ.

(3.9) vibhāvanāśabdaniruktyā[4] tallakṣaṇam āha—prasiddheti. kāryasya[5] lokaprasiddhaṃ hetuṃ vyāvartya tasya kiṃcit kāraṇāntaraṃ tajjananaṃ prati svābhāvikatvaṃ[6] vā yatra vibhāvyaṃ vyañjanīyaṃ sā vibhāvaneti.

(3.11) tāṃ prati tayānayā vā gīrbhaṅgyeti:[7] tāṃ vibhāvanāṃ prati tayā[8] vibhāvanārūpayā [9] tadanyayā avibhāvanārūpayā vā vacanavyaktyeti(?)[10]. (v. 13) kṣībatvādeḥ kāryasya. (v. 17) vaktreti:[10] tasyā[11] vaktraṃ vapuś ca na me prasiddhena kāraṇena ripuḥ kiṃ tu viraheṇa[12], na[13] ca prasiddhena nimittena suhṛt kiṃ tu samāgamenety[14] anayoḥ kāraṇāntaravibhāvanayoḥ; na tatsurabhidravyasaṃkrāntyā surabhiḥ[15] kiṃ tu svabhāvataḥ[16], na taddravyajenābharaṇādinā[17] sundaraṃ

[1] **M** karmarūpa āhāraṃ; **T** karmarūpābhahāraṃ.
[2] **M,T** kartṛrūpam.
[3] **M** utkarṣā.
[4] **M** vibhāvanāśabdaśaktyoḥ.
[5] **M** krauryasya.
[6] **T** svabhāvikatvaṃ.
[7] **M** vāgibhaṅgeti.
[8] **M** prakṛtayā.
[9] **M** nativācanavyakteti; **T** tadanyayā apibhāvanārūpayā vā vacanavyakteti.
[10] **M,T** atreti.
[11] **M,T** tasya.
[12] **T** viharaṇena.
[13] **M,T** omit *na*.
[14] **M** samāganety.
[15] **M** surabhīti.
[16] **M** svāhavataḥ.
[17] **M** tadvyājenābharaṇādinā.

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kiṃ tu svabhāvata[1] ity ābhyāṃ svābhāvikatvavibhāvanābhyāṃ vaktragato vapurgataś ca viśeṣo yathākramam[2] uktaḥ. athavā kramaṃ[3] ca svabhāvata[4] ity asyāṃ svābhāvikatvavibhāvanāyām. . . . (v. 18) darīgṛhotsaṅganiṣaktabhāsa ityādibhir avibhāvanārūpair eva śeṣa [padārthair viśeṣa] oṣadhigataḥ kaścid ukta iti.

(3.12) kriyāyāḥ kāraṇam iti: kriyotpādako hetuḥ. sa ca niṣpattikriyotpādakaḥ kārakaḥ[5], jñaptikriyotpādako jñāpakaḥ, niṣedhātmako'bhāvaḥ, prasiddhahetumaryādātipātī[6] citra iti.

(3.13) teṣu[7] kārakahetuṃ kriyābhedād bhinatti[8] —yaḥ pravṛttim iti. utpattiḥ pravṛttiḥ,[9] tadabhāvo nivṛttiḥ, utpattyādinirvāhakas tatsamarthācaraṇalakṣaṇo[10] vyāpāraḥ prayuktir[11] iti. tam imaṃ trividham api hetum āviṣṭakriyatvānāviṣṭakriyatvābhyāṃ punar bhinatti—antarāviśann udāsīno'pi veti. (Prose after v.19) prītyutpādana[12] kriyāsamāveśād iti: āndolita-

[1] T omits *svabhāvata*.
[2] M ayathākramaḥ.
[3] M omits *uktaḥ athavā kramam*.
[4] T svabhāva.
[5] T -kāḥ kārakāḥ.
[6] M -medhyātipāti.
[7] T keṣu.
[8] M kriyābhedābhinnakri.
[9] M utpattipravṛttiḥ; T utpattivipattiḥ.
[10] T tatsamārthāccaralakṣiṇo.
[11] M prakṛtir; T prayuktar.
[12] M pratyutpādana-.

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[1]prauḍhacandanadrumapallava ity anena mārutasya prītyutpādanakriyāyāṃ samāveśo darśitaḥ. (Prose after v. 20) atra prabhāva iti: suradrumāspada[2]jananakriyāyāṃ[3] tadaupāyikavyāpāre[4] prabhāvo na niviśate.[5] ata eva prabhāveneti hetau tṛtīyā na kartari. kartarī ced āviṣṭakriyatvaṃ[6] syād iti. (v. 21) pathikapramāthas[7] tajjīvitanivartanaṃ[8] tatrāviṣṭatvaṃ pavanasya candanāraṇyā[9]dhūnanamalayanirjharasparśaḥ. (Prose after v. 22) tṛtīyārthe[10] hetau 'vibhāṣā guṇe striyāṃ' (*Pāṇ*. 2. 3.25) iti vaikalpikī pañcamī vihitā, tāṃ prayojayati. bāṣpas tv āviṣṭo'pi[11] dānakriyāyāṃ darśānakriyāyāṃ nāviṣṭaḥ(?)[12]. tasyā darśanakriyāyāḥ karmakārakatayā saṃbandhād apradhānabhāveneti. (Prose after v. 23) balapratyujjīvanādikaṃ prati nimittatvena yo'dhikaraṇabhāvas teneti. atra prayuktyaupayikaṃ[13] tatsamarthācaraṇaṃ[14] hanūmato[15] jīvanādikam iti. (Prose after v. 24) ātmany eveti: mānābhyāsasya prakāro

[1] **M** āndolitā-; **T** andolitā-.
[2] **M,T** -āspanda-.
[3] **M** -kriyāyāḥ.
[4] **M** skandena vaikalyāvāre.
[5] **T** prabhāvena niviśate.
[6] **M** āviṣṭakriyātvaṃ.
[7] **M,T** pathakapramādas.
[8] **M** -nivartinaṃ.
[9] **T** canānāraṇyād.
[10] **T** tṛtīye tṛtīyārthe.
[11] **M** bāṣpatv āviṣṭo'pi; **T** bāṣpatvaviṣṭo'pi.
[12] **M,T** tān tu sa.
[13] **M** pravṛtyaupayikaṃ.
[14] **T** tatsamarthyācaraṇāṃ.
[15] **M** hastamato.

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bhrūbhaṅgajihmākṣiprekṣaṇādiḥ,[1] sa ca tadātmaiva na ca svātmani yasya niveśaḥ. sa ca mānābhyāsa[2] īdṛśaprekṣaṇāder uddeśyatāyā[3] hetuḥ prayojakaḥ. tat-sampattyartham[4] hi sā sakhīm ittham[5] prekṣate. kutas tasya hetutvam atrābhihitam[6] iti cet, tatrāha—iti śabdābhidheya iti.

(3.14) nanu na[7] kācid vibhaktir[8] jñāpaka-hetum ācakṣāṇā[9] śāstre dṛṣṭā, katham[10] jñāpakahetur uddiṣṭa iti śaṅkāṃ śamayann āha—dvitīyā ca tṛtīyā ceti. lakṣaṇam tāvad dvitīyādir[11] ācaṣṭe jñāpakaś ca sa evety arthaḥ. atra pūrvavan[12] na dvaividhyam kiṃ tv anāviṣṭatvam evety uktam[13]—kriyānāviṣṭam ācaṣṭa[14] iti. (v. 25) praṇayāgradūtyaḥ snehasya prathamadūtyaḥ. (Prose after v. 25) so'yam iti: indumatyākhyo lakṣaṇa-hetuḥ[15] 'lakṣaṇetthambhūtākhyānabhāgavīpsāsu pratiparyanavaḥ' (*Pāṇ*. 1. 4. 90) ity evaṃ vihita[tām] 'karmapravacanīyayukte dvitīyā' (*Pāṇ*. 2. 3. 8) iti

[1] **M,T** -jihvākṣiprekṣaṇādiḥ.
[2] **T** samānābhyāsa.
[3] **T** uddeśyatayā.
[4] **M** tattsampattyartham; **T** tat sampaty-(param)rtham.
[5] **M** ity arthaḥ.
[6] **M** atrābhinītam.
[7] **T** omits *na*.
[8] **M** vibhakti-; **T** vibhaktika-.
[9] **T** ācakṣaṇā.
[10] **T** taṃ katham.
[11] **T** tāvadvitīyādir.
[12] **M** pūrvam.
[13] **M** uktam iti.
[14] **M** ācakarṣa.
[15] **T** omits *lakṣaṇahetuḥ*.

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vihitāṃ dvitīyāṃ[1] svasminn utpādayati. yathā 'vṛkṣaṃ prati vidyotate vidyud '[2] ity atra vṛkṣa iti. (Prose after v. 26) kaṇṭhekāla ityādīni:[3] kaṇṭhekālatvasya jaṭādivallakṣaṇatve'py[4] asminn aluksamāse bahuvrīhāv anyapadārthaṃ[5] prati guṇabhūtatvāt tadvācini tṛtīyā tatra notpadyate.[6] yathā kamaṇḍalupāṇicchātra[7](?) ity atra lakṣaṇatve'pīti. (Prose after v. 27) tejasā ravir ity atrāpi[8] tejas tejasvino'ṅgam iti. vikṛto'ṅgas(?)[9] tasyāsty[10] evāṅgino vikṛtaṃ prati lakṣaṇabhāvaḥ. tato yenāṅgavikārair[11] iti tṛtīyā bhavaty eveti[12]. (v. 28) gonāsāya maṇḍalākhyasarpāya[13] niyojitāgadarajāḥ[14], niyojitam agadakāraṇaṃ rajo yasyāḥ sā prītā[15] bhītā ca. bhartṛsannidhau prītā[16] gonāsādidarśanād bhītā ca. (Prose after v. 28) gauryā vivāhamaṅgalānaucityeneti: prakṛter anyatvam

[1] **T** vihitā dvitīyāyāṃ.
[2] *Kāśika* on *Pāṇ*. **1**. 4. 90.
[3] **M** ity ādini.
[4] **M** jaṭhādivallakṣaṇatve'pi; **T** jaṭādilakṣaṇatvenāpi.
[5] **M** anyatvapadāntāḥ; **T** iti vanyapadārthaṃ.
[6] **T** tatrotpadyate.
[7] **M** kamaṇḍaluvān icchati.
[8] **M** atrāha.
[9] **M,T** vikṛtasya.
[10] **M** tasyāstv.
[11] **M,T** yenāṅgavikāra.
[12] **T** eti.
[13] **M** niyojitā gāvo (. . . .) vivāhamukhasya prakṛtiḥ.
[14] **T** niyojāgadarajāḥ.
[15] **T** hrītā.
[16] **T** hrītā.

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utpātaḥ(?)[1] ucitacandanādyanulepo vivāhamaṅgalasya prakṛtiḥ.[2] anucitas tv agadarajoniyogādir vikṛtiḥ, tata utpātaḥ, tenotpātenāśubharūpāḥ pariṇetṛgatāḥ gonāsādayo jñāpyante[3], yato'gadarajoniyogādayas tan nūnam atra gonāsādayaḥ[4] santīti. yathā 'vātāya kapilā vidyud'[5] ity atra vikṛtavidyutā [vāto] jñāpyata iti. nanv atra lakṣaṇavācī vidyul lakṣya[6]vācinaś caturthī tat katham asyā iti tatrāha—tataś ceti. yato jñāpyajñāpakabhāvaḥ siddhaḥ, tataś ca 'utpātena jñāpyamāne caturthī vaktavyā'[7] iti *Vārttika*vihitaṃ jñāpyajñāpakabhāvaṃ saṃbandham upādhīkṛtya pravṛttā caturthī saṃbandhasyobhaya[8]niṣṭhatvena lakṣyagatatve'pi tallābhāt tatraiva bhavati. yathā tādarthye caturthī yūpādāv eva[9] na tadarthī dārvādyaḥ[10]. nanu[11] saṃbandhadyotanaṃ[12] cec caturthī, sā lakṣaṇavācina eva kiṃ na bhavati. tatrāha—na[13]lakṣaṇavācina iti. hetum āha—tṛtīyeti. 'itthaṃbhūtalakṣaṇe'

[1] **T** utpādayataḥ.
[2] **M**. niyojitā gāvo (. . . .) vivāhamukhasya prakṛtiḥ.
[3] **T** jñāpyata.
[4] **M** tat sūcanamātragonasādayaḥ.
[5] *M. Bh.* on *Pāṇ.* **2**. 3.13.
[6] **M,T** lakṣaṇa-.
[7] *Vārt.* on *Pāṇ.* **2**.3.13.
[8] **T** saṃbandhatvenobhaya-.
[9] **M** apādānād eva ; **T** yūpādāv epa.
[10] **M** tadartho dārvidyo. Cf. *Vārt.* & *M.Bh.* on *Pāṇ.* **2**.3.13. caturthī vidhāne tādarthya upasaṃkhyānam ; yūpāya dāru, etc.
[11] **M** na.
[12] **T** saṃbandhanadyotanaṃ.
[13] **T** omits *na*.

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(*Pāṇ*. **2**. 3. 21) ity evaṃ saṃbandhopādhau lakṣaṇam evopādāya tṛtīyā vihitā. ato[1] balavatyā tayāpahṛta-viṣayatvān na lakṣaṇavācinaś caturthī bhavitavyam iti. tarhi[2] lakṣyavācinaś caturthī bhavatu, lakṣaṇa-vācinas tṛtīyāpi[3] bhavatu. tatrāha—ekayaiveti. saṃ-bandhoktir hi[4] vibhakteḥ phalam. ekayaiva ca[5] tayo-bhayaniṣṭhe'pi tasmin sūcyamāne[6] tadarthena kiṃ vibhaktyantareṇa[7]. yathā 'rājñaḥ puruṣaḥ'[8] ity atrobhayagate'pi svasvāmisaṃbandhe rājagatayā[9] ṣaṣṭhyaivokte sati puruṣe tadartham na vibhakty-antaram[10] utpadyata iti. (v. 29) iti śāsatīti: anekadhā gacchatas tān gaṇān senānyām evaṃ[11] śāsati sati, tān niṣidhya kiṃcid dhasatā'ndhakāriṇā[12] tatra tastha[13] iti. (Prose after v. 29) 'prakāśa-nastheyākhyayoś ca' (*Pāṇ*. **1**. 3. 23) ity ātmanepadavi-dhānād ātmanāṃ prakāśitavān ity arthaḥ. atrāndha-kāreḥ svaprakāśanaṃ[14] kadeti bubhutsayā, 'yasya ca

[1] **T** omits *ato*.
[2] **M** omits *tarhi*.
[3] **M** lakṣaṇāvacanīyāpi.
[4] **M** iti hi.
[5] **M** ekayeva ca; **T** eka eva.
[6] **T** tasminn ucyamāne.
[7] **T** vibhaktyāntareṇa.
[8] *Kāśika* on *Pāṇ*. II.3.50.
[9] **M** *rājagatā-*; **T** *rājagatāyā*.
[10] **T** vibhaktyāntaram.
[11] **M** eva.
[12] **M** dhasatāhāsakāriṇā; **T** bhāsatāndhakāriṇā.
[13] **M** tatrastha; **T** tatstha.
[14] **M** atrāsakāre sveprakāśanaṃ.

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bhāvena bhāvalakṣaṇam' (*Pāṇ*. 2. 3. 37) ity evaṃ[1] siddhayā śāsatīti[2] saptamyā gaṇānuśāsanakāla[3] iti jñāpyate.[4] yathā godohanagamanam iti.[5] upalakṣaṇam caitad iti[4]: dvitīyā ca tṛtīyā cety[6] anuktānām apy upalakṣaṇam. ato 'lakṣaṇahetvoḥ kriyāyāḥ' (*Pāṇ*. 3. 2. 126) ityādivihitaśāstrādy[7] abhidheyaṃ bhāvalakṣaṇam apy anena saṃgṛhītam,[8] yathātraivodāharaṇe śatṛpratyayapratipādita[9]lakṣaṇabhāvena[10] hāsenāndhakāreḥ[11] svaprakāśanaṃ lakṣyate—hasatā tastha iti. 'tiṣṭhānto'nuśāsati gaṇakāḥ'[12] ity atra sthityānuśāsanavad iti. (Prose after v. 30) anādarādhika iti:[13] bhāvalakṣaṇamātre saptamī bhavati[14]. [15]tasmin miṣato'smān anādṛtyācchinattīty evam anādarādhike sāpi bhavati,[15] ṣaṣṭhy api[16] bhavati[17]. yathā 'vikrośatāṃ janānāṃ[18] gataḥ sa coraḥ', 'vikrośatsu janeṣu[19] gataḥ sa coraḥ' iti.

[1] **M** eva tvam.
[2] **M** śāsasīti.
[3] **M** gaṇanāśāsanakāla.
[4] Omitted in **T**.
[5] Cf. *Kāśikā* on *Pāṇ*. 2.3.37; goṣu duhyamānāsu gataḥ.
[6] **M** vety.
[7] **T** -rātrādy-.
[8] **T** saṃgrahītam.
[9] **T** śatṛpradipādita-.
[10] **M** -bhāgena.
[11] **M** haṃsenāndhakāre.
[12] *Kāśikā* on *Pāṇ*. 3.2.126.
[13] **K.M., A.B.:** anādaropādhike. But see *Kāśikā* on *Pāṇ*. 2.3.38: anādarādhike bhāvalakṣaṇe bhāvavataḥ ṣaṣṭhīsaptamyau vibhaktī bhavataḥ.
[14] Cf. *Pāṇ*. 2.3.37.
[15] Omitted in **M**.
[16] **T** ṣaṣṭhyāpi.
[17] Cf. *Pāṇ*. 2.3.38.
[18] **M** 'pi krośatārjanāṃ.
[19] **M** vikrośatsu janatana; **T** vikrośātsvajaṇeṣu.

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(3.15) abhāvaḥ prāgabhāvād iti: abhāvaḥ prāgabhāvaḥ, pradhvaṃsābhāvaḥ, itaretarābhāvaḥ, atyantābhāva ity evam upādhibhedena nirūpyamāṇo bhavati caturvidhaḥ. tannirūpaṇaṃ cottarakālamātrasaṃsar[1]-gipratiyogikaḥ prāgabhāvaḥ. pūrvakālamātrasaṃsar[2]-gipratiyogikaḥ pradhvaṃsābhāvaḥ. tādātmyapratiyogī[3] itaretarābhāvaḥ. atyantāsaṃsargipratiyogiko'tyantābhāvaḥ. yadā tu ghaṭapaṭādinā pratiyogi[4]mātreṇa nirūpyate tadā tasyāsaṃkhyatvād[5] asyāpy asaṃkhyatvam eveti. (Prose after v. 35) atra vastuna utpāda[6] iti: udyānasahakāra[7]mañjaryutpattir yadā vidhimukhena nirūpyate tadānīm abhāva iti[8], yadā tūdbhedaprāgabhāvo[9] nāstīti prāgabhāvaniṣedhamukhena nirūpyate tadā tadabhāva[10] iti vyapadiśyate; evam uttaratrāpīti. (Prose after v. 36) atra yathokteneti:[11] upaghātasya pradhvaṃsasya hetau gāḍhāliṅgane saty api lakṣmīvapurgatayoḥ śroṇibhārastanayoḥ pīnatvabhṛśoccatvān nābhimadhyayor gabhīratvakṛśatvābhyāṃ[12]

[1] **T** -saṃsargika-.
[2] **M** -saṃyogi-.
[3] **T** -pratiyogika.
[4] **T** pratiyoga-.
[5] **M** saṃkhyatvāt.
[6] **M** atra vastuna iti yadā.
[7] **M** udyānasakhī-.
[8] **T** tadā tadabhāva iti (vyapadiśyate).
[9] **M** bhedaprāgabhāvo.
[10] **T** tadābhāva.
[11] **M** atha yathokteneti; **T** atha yathokteneti atra yathoktene (yoḥ pīnatvaṃ) iti.
[12] **M** gabhīratvākṛśatvābhyāṃ; **T** gabhīrakṛśatvābhyāṃ.

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ca vidhinivāsasya harinābhikamalasya yas tadabhāvaḥ[1] sa iha kamalākhyasya vastunaḥ sthitir eva. sā ca vidhimanonivṛttihetur[2] iti. evam itaretarātyantābhāvayor apy udāhāryam.

(3. 17) nanv eteṣāṃ hetutve vāstave vidūrakāryatādi[3] vāstavaṃ syāt. tatrāha—te'mī prayogeti[4]. vidūratvasahajatvābhimatanighnatvādi[5]guṇayogān nirvoḍhavyam iti(?). (Prose before v. 42) evaṃ śabdasyeti: evaṃ śabdasya yukto na yukta ity atra prakāravācitvād anuktāpi citraprakārāḥ parigṛhyanta iti.

(3. 18) vyāhatas tu ya[6] iti: svabhāvena[7] śaktihānyā vā vyāhatakāryo'py ahetur iti.

(3. 19) [8]pṛthakpṛthagasāmarthyād iti: anyonyāsahāyānām avāntarakriyāsu sāmarthye'pi pradhānakriyāyām asāmarthyād iti. (Prose before v. 47) tayor iti: sa dvividhaḥ, tayor dvividhayor iti neyam. (v. 48) pīṇattaṇeti: [9] (chāyā) ' pīnatvadurgrāhyaṃ[10] yasya bhujāyantraniṣṭhuraparigṛhītam[11]; ariṣṭasya[12] viṣamavalitaṃ kaṇṭhaṃ duḥkhena jīvitam apakrāntam.[13] '

[1] T tadā vaḥ. [2] M -vismṛtihetur.

[3] T vāstave'pi dūrakāryatādi.

[4] M nemi prayogeti; T te'bhiprayogeti.

[5] vidūratvasahajatvakāryānantarajatvādi-(?) T -ābhimataśīghratvādi-.

[6] M,T vyāhataś ca sa.

[7] T svābhena.

[8] M pṛthagasāmarthyādi; T pṛthagasāmarthyād.

[9] The same reading as **A.B.**; cf. **K.M.**: pīṇattuṇa.

[10] M pīnatvadurgraham; T pīnatvadurgraham.

[11] The same as the chāyā in **A.B.** & R. Basak's ed. of *Rāvaṇavaha* (I.4); cf. **K.M.**: bhujayor antarniṣṭhuraparigṛhītam.

[12] The Skt. rendering in **K.M.** & **A.B.** (:riṣṭasya) is not correct. Cf. Basak's ed.: riṭṭhassa=ariṣṭasya.

[13] **K.M., A.B.**: atikrāntam; Basak: vyatikrāntam.

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(**3**. 21) iṅgitākāreti:[1] iṅgitaṃ bahiraṅgaceṣṭādiḥ, ākāras tv antaraṅgo[2] romāñcādiḥ, tābhyāṃ tarhi sūkṣmanāmny arthaguṇe'tra[3] vyāptiḥ. uktaṃ hi 'sūkṣmam ity ucyate tat tu yat sūkṣmārthasya darśanam.'[4] iti. tatrāha—sūkṣmaguṇāt tv[5] iti. sa tu sūkṣmaguṇād bhidyate kutaḥ? pratyakṣasūkṣmam avekṣya[6], apratyakṣo'rthaḥ sūkṣmo bhavatīti[7] yataḥ. sa tu pratyakṣaviṣayaḥ, ayaṃ tūnneyaviṣaya[8] ity arthaḥ. (v. 51) vāhitteti:[9] (chāyā) 'vyāhṛtā prativacanaṃ na dadāti ruṣyaty ekasmai;[10] vadhūḥ kāryeṇa vinā pradīpyamāne[11] nadīkacche.' saṃketasthāne nadīkacche pradahyamāne nimittād ṛte ruṣyatīty arthaḥ. (v. 52) sāmāīityādi:[12] (chāyā) 'śyāmāyāḥ śyāmalatayā[13] ardhākṣipralokinyā mukhaśobhā; jambūdalakarṇāvataṃse[14] bhramaṇaśīle halikaputre.'[15] saṃketagamanalāñcchanajambūdalakarṇāvataṃse[16] halikaputre bhramatīti.

(*to be continued*)

[1] **M** iṅginā karoti.
[2] **T** āntataṅgo.
[3] **T** antaṃ guṇeti.
[4] *S.K.Ā*, I. 84: saukṣmyam ity ucyate tat tu yat sūkṣmārthābhidarśanam.
[5] **M,T** sūkṣmaguṇātv.
[6] **T** -sūkṣmavekṣya.
[7] **M** bhavati.
[8] **M** ayantrāṇeyaviṣaya.
[9] **M** vyāhṛteti, **T** vāhiteti.
[10] **K.M., A.B.**: ekaikasmin. R. Basak's ed. of *Gāthāsaptaśatī*, V. 17: ekkamekassa=ekaikasya.
[11] **M** pradīpyamānena.
[12] **M, T** sāmā ity ādi.
[13] **M** śyāmāyate śyāmāyā; **T** śyāmāyāte śyāmalayā. Cf. Basak (II. 8): sāmāi sāmalijjaī=śyāmāyāḥ śyāmalāyate.
[14] **M** -karṇāvataṃsaṃ; **T** -karṇāvataṃsa-.
[15] **M,T** harmyakaputra.
[16] **M** -karṇārpitaṃse.

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